Maharishi Mahesh Yogi
DEATH IN UNITY, NATURE OF GOD
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Q: What happens in Supreme Knowledge or Brahman consciousness after the physical body dies?

MMY:
The perception of the world in the light of God is missing. Eternal Life is the same as it was before. So what drops off is appreciation of the relativity. What drops off is living. Living drops off, Life remains. Hm? Life devours living. Living gives rise to Life and life eternal.

Q [partly unintelligible]: If a man in cosmic consciousness is familiar with unified field theory that would prove that all the relative is unity would this aid him in attaining Supreme Knowledge?

MMY:
This is an information that all the relative life impulses, energies are nothing but electromagnetic waves. And then there another kind of field, the gravitational field. ...The unified field theory means that these two are nothing but one, Absolute. So, this will be an intellectual understanding. And intellectually one could feel without doubt that this whole thing is unity. Just like this thing and this thing and this thing—so many various things—[holding rose] and no one know that this is also sap and this is also sap and this is also sap. So the sap and sap and sap—unified field of sap is all this all this all this. But this is intellectual inference.

Now this intellectual inference is overshadowed or thrown off when we start enjoying this, smelling this, touching this. Because when we are enjoying this there is no perception of the sap. But in this way, sometimes, when we remember that the flower is nothing but the sap and the leaf is nothing but the sap then we may feel intellectually that this is sap and sap and sap. But this intellectual conception cannot be a living reality.

A living reality means: we are seeing the flower and whatever we are seeing, the sap is wide awake in our awareness. So that the awareness of the sap is not overshadowed by the experience of the leaf or the flower. This will mean that the sap and the manifested aspect of the sap both are a living reality. They will be a living reality when we perceive the flower as much as we perceive the sap. Not that the perception of the flower overshadows the sap, or not that the conception of the sap fails us to perceive the flower. But the flower and the sap, both cognized at the same time, then we would say: both become a living reality.

And when both become a living reality, when we experience the sap and the petal, ... the unmanifest sap and the manifest petal, both when we are experiencing for some time, then alone we can actually perceive how the sap has become the petal. Because we have

an eye on the sap and the petal simultaneously. When we have an eye on both the fingers, like this and like this, then only we can perceive what is going on between the two.

What is going on between the sap and the petal? The process of manifestation. The unmanifest sap and the manifested petal. And in between is going on the process of manifestation. And when we experience both together for some time, then it becomes clear to us how the sap is being transformed into a petal. The how, the mechanics of the separation of the two. Or the mechanics of the unity of the two—that the petal is nothing but the sap, and the sap is transformed into a petal. Like that, when we live the pure consciousness and the finest relative—celestial—both together, both we are experiencing.

This is what we mean when we say: both are a living reality. Living reality means: a constant perception. Both of these. And when both of these are a constant perception, then we would know whether the two are one, or whether the two are two. What is the mechanics between them, and then we know that the celestial is nothing but a projection of the absolute. And then the unified field theory on the intellectual conception, we say yes we know that they are two.

Q: After gaining cosmic consciousness we no longer have a body to come back to. And so instead of living life in living—which you said was fulfillment—we only have Life.

MMY:
In cosmic consciousness we have living also.

Q: Right. I mean after death. Then it's just all Life. So what is the benefit to us? It's no longer fulfillment.

MMY:
For charm, for the means of charm, the body has to be. And when the body drops off, then the charm drops off. CharmNESS remains. What remains is charmNESS, which is the nature of Absolute Life. Imperishable, that is. So it continues to be in that state.

Q: [unintelligible]

MMY:
The question is: don't we have a place in time and space when the body drops off. Time and space only are significant with reference to body. And when the body drops off, no question of time and space IF consciousness is held on that infinite level.

Q: It is said that a man, having attained cosmic consciousness is fulfilled.

Hm? Is not yet fulfilled. He is liberated. Liberation is not fulfillment. Not coming back is not enough. [laughter]

Q: So he doesn't come back in another body.

He doesn't come back. And that's all. But there is no charm in not coming back. There is charm in enjoying maximum out of the present available.

Q: So a man of cosmic consciousness surely would desire to gain God consciousness?

And then that desire is significant. Because: then he can find fulfillment of that desire. Before cosmic consciousness desire of God is just too superficial. It has no meaning.

Q: And wouldn't this desire to attain God Consciousness bring him back in another body? OR—Does not the desire for God consciousness begin before cosmic consciousness is reached, and does this desire prevent him from gaining cosmic consciousness?

MMY:
No no. One gains cosmic consciousness in the midst of all desires. And one doesn't have to put an end to desires to gain cosmic consciousness. Because cosmic consciousness is gained by meditation and action, meditation and action, meditation and action. So action is a means to gain cosmic consciousness. And therefore, minimizing desire, or end of desire is no help to cosmic consciousness. And having gained cosmic consciousness then one could—even much before gaining cosmic consciousness—one starts gaining desire of God realization, and starts on those advanced techniques to get on to God consciousness.

Q: Could it ever happen that cosmic consciousness and God consciousness are reached about the same time—simultaneously?

It could happen, one after the other. Maybe soon, not very late. And that is our hope: that with our advanced techniques of crumbling down the stresses more quickly, by the time we have 80-90 percent of cosmic consciousness soon we start on the advanced techniques of gaining efficiency in the celestial field of behavior, and then we step on.

Q: Vernon has asked me to persist in the point of the cosmicly conscious man desiring to obtain God consciousness and therefore being reborn.

MMY:
See the thing is: A roasted seed—a seed, maybe any seed—a seed which has been roasted. By virtue of roasting it has lost its ability to sprout. A seed which is roasted, even though for all practical purposes it will look to be a seed, it has lost its germinating power. The power to germinate is lost with the roasting of it, by the heat of fire. So, by the heat of liberation the ability to germinate is lost. Now even if a seed desires that it must come out into a tree, it cannot. Once the arrow is thrown, it's thrown. And it can't come back. Once cosmic consciousness is gained 100%, the arrow is gone. And it just can't come back. The seed is roasted. It cannot germinate. Liberation has come on.

And once we have stepped on the platform of liberation, bondage cannot be entertained, hm? Once we have stepped on to that level, we have stepped on to that level—and it is finished.

And that is why we hurry up. We don't want to die without God consciousness. And that is why we hurry up. And that is why this procedure of these advanced techniques and these procedures of eliminating the stresses and strains as soon as possible, as soon as possible, hm? Years of evolution can be brought about, can be squeezed in a few days or a few weeks. And this is our plan. This is our plan. This is our plan.

Q: Maharishi?

Yes

Q: You said that in the Upanishads it says that "all this is nothing but that." And that is eternal, life, pure consciousness, bliss, everything that's good.

Yes

Q: OK, if all this is nothing but that, how can there be suffering and pain and hate and evil, and misery?

MMY:
If all this is sap, how can there be a leaf and a stem and a flower? It is true: Flower is flower, leaf is leaf, stem is stem—one statement of truth. It is true that flower is nothing but sap, leaf is nothing but sap, stem is nothing but sap—another statement of truth. Both statements of truth are right. So all this world of relative existence, existing in white and black and yellow and red and suffering and joy and greater joy and lesser joy, greater suffering and lesser suffering—all this variety...IS. It's a direct experience. We just can't say that nothing else is there. How can we say? This is white and this is green. We have to admit this is white and this is green. But in the ultimate analysis, this green is also greenless sap. This white is also whiteless sap. Unmanifest sap, unmanifest sap. And both are sap and sap and sap. So: the world of all relative existence is there, and the state of absolute life eternal is there. And both are there.

Q: [unintelligible]

MMY:
When an ordinary man leaves his body it's a very great pain. When a realized man leaves the body it's the experience of greatest happiness—bliss. Why? Because the state of enlightenment comes by many times becoming unaware of the body. Metabolic rate comes to nil. Million times the metabolic state has come to nil. And in that state what we had experienced? Bliss consciousness—during meditation. Because the state of enlightenment is the result of millions of times getting to that time of pure awareness, transcendental, that means physically the body comes to that restfulness, comes to that restfulness, comes to that restfulness. .... During meditation the mind becomes finer and

finer and finer, and then disassociates itself with the body. Prana also—that is breath—becomes finer and finer and finer and finer, and then eventually in the transcendental consciousness, disassociates itself with the body. So, senses: based on the finer aspect of the senses start function finer finer finer, finest aspect of the senses start functioning. And then the senses remain behind, the area of the senses remains behind and they are no more in the transcendental awareness.

What is happening during that: the prana is disassociating itself from the body, and the mind disassociates itself from the body, senses disassociating themselves from the body. All this disassociation of the subtle body, or the inner man, has been a habit. And the experience has been: when all these disassociate from the body, then bliss consciousness is the direct experience. And therefore, as long as the machinery is functioning with the disassociation of these subtle aspects, the experience is that of pure consciousness or bliss consciousness. So the last experience that the body can give will be of bliss consciousness when the subtle body starts disassociating itself and drops off. This is the time of death. So the death of a enlightened man is just the same phenomenon of transcending and gaining transcendental consciousness.

Whereas in the case of others who have not experienced the inner man's disassociation from the body—who have never experienced that—then it is a very terrible thing for the eyesight to disassociate itself from the eyes. It's a very terrible thing for the sense of touch to disassociate itself from the hands. Like that. Very terrible experience of pain. Very great. For the sense of hearing to disassociate itself from the ears, from the whole machinery.

You can imagine how a man cries if his house is not insured [laughter]. If he is not hooked to safety, not insured. Then if the house begins to fall, and burns away. He cries out and sees that oh, what beautiful ceiling I made, with such great labor and such great love and this and this, and now it is falling off and falling off and falling off. Everything that he built so dearly and with such great love and joy and labor—all that is falling off. He starts crying at the fall of everything. Such a great pain at the time of death—for someone who has not known how to disassociate himself from his body.

And in TM, every time we get disassociated from the body, and that time the experience is bliss consciousness. Great experience. It's like someone whose insurance is much greater than the value of the house [laughter]. When it begins to burn, he puts a little more petrol there [laughter]. He enjoys that. Because it is hooked to safety. So it's no loss.

So the experience of death of an enlightened man, is the same experience of transcending when we meditate. So that is bliss to the enlightened and the greatest suffering to the ignorant. This is the difference. And that's why—he's always ready to die. Doesn't matter what. Always ready to die means: he is not ready to DIE, but he doesn't mind dying anytime. He's awaiting death.

Q: During the course you have spoken of two seemingly, slightly contradictory views of the personal god. One view is that he is the Creator of everything in the relative field. The

other view would be that he is just the most beautiful manifestation of the Absolute, and is no more than just a manifestation of the Absolute as everything else in the relative is. Could you elaborate on that please?

MMY:
The question about the God, whether he is the Creator of the universe OR he is the first manifestation of the Absolute. Both are the same thing. Because when he or she—Mother Divine or God—is the first manifestation, all that is created after that—the whole Creation—may be said to be coming out of this Creator. And he may be attributed the title of the Creator. Because every creation came out after him. Means: maybe from him. Maybe he designed... hm? So the first manifestation can as well be called the Creator. So that point is clear. [laughter].

Q: [unintelligible]

MMY:
The difference in cosmic consciousness and God consciousness is on all levels: intellectual also and emotional also. And apart from the difference being on intellectual and emotional, there is a difference in the level of living also. In practical life there is a difference. Because, there is that difference on the level of consciousness. When the two states of consciousness are different, then there is a difference on every level whatsoever. That's why the two names. Their characteristics are different: God consciousness has the characteristic of perception in the world in the celestial light. Cosmic consciousness has the characteristic of perception in the world in the ordinary light—waking state of consciousness.